

# MANIFESTO

PUBLISHED BY THE UNITED SISTERS.

VOL. X.

"CANTERBURY TALES BY G. CH. BUNYAN, M.A., D.D., & C. SPURGEON, M.A., B.D."

**EAST CANTERBURY, NOV. 10.**

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# The Manifesto.

THE ONLY PERIODICAL PUBLISHED BY THE SHAKERS.

Vol. XXV.

AUGUST, 1895.

No. 8.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

## THE SEPARATING LINE.

*By Alonzo G. Hollister.*

THE pure in heart shall see God. No others have this promise. If any can not see God and know that He is, it is because their hearts are impure, or are devoted to secular affairs. Without holiness, no man shall see the Lord. Holy means cleansed, consecrated, or set apart for Divine service. The saints and holy ones, both mean the same. These form the kingdom of the God of heaven, which is destined to consume and break in pieces all the kingdoms of this world; and become a great mountain and fill the whole earth: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And the kingdom and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High and they shall take and possess the kingdom forever.

The Lord, bread-giver and Ruler of this kingdom, is Jesus Christ, who is King of Kings, and Lord of Lords. He said "For their sake," meaning his disciples, "I sanctify myself." To sanctify, is to cleanse and make holy. He that sanctifieth and they that are sanctified are all one. "Ye are clean through the word which I have spoken unto you" said Jesus, to his disciples. It was his testimony against the evils of the natural heart. From within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, blasphemy, pride, foolishness, false witness. Christ has a word of testimony against all these things, which are part and parcel with the corrupt nature of the flesh;—Matt. xv., 18, also Mark, vii., 21. We can be cleansed from these things only by the word of our testimony, given in the power of God, and by the daily cross against the loves, desires and emotions of the flesh.

Mother's gospel teaches us to hate these and put them behind us. The

works of the flesh, are among the most deadening, and soul darkening, that creatures can commit. It is the root of all other sins, and is the nourisher and support of all. Its affects are the most persistent of any, and its stains most difficult to wash out. The shame and dishonor which cultivated people feel, in exposing those deeds to the light, is the mark and seal of Divine displeasure thereat, and of their utter condemnation in the judgment, and perpetual banishment from Divine Presence.

Be ye clean, be ye pure that bear the vessels of Jehovah. The line of separation betwixt clean and unclean, is drawn in the heart of all true disciples. He that looketh on a woman to lust after her, hath already committed adultery with her in his heart. And this we say, No adulterer, no unclean person can enter the kingdom of God. The New Jerusalem state is clear as crystal and diaphanous, transmitting light in all directions, and the pure in heart shall see that God and the Lamb is the light thereof.

*Mt. Lebanon, N. Y.*

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### THE SERMON ON THE MOUNT.

*By Aurelia G. Mace.*

**I**N the Arena for March, 1892, Charles Schrodes asks the question, "Where do we find the Christian teachers of any sect, creed or denomination, who dare to preach and live, or even accept this grand Sermon in its entirety?" If he should visit the Shaker Communities, he would find a people who do accept the Sermon on the Mount, as their guide, whose aim is to control their lives by its teachings in every respect. He would find in them some who are true followers of Jesus the Christ, and who have in reality, entered "The Path" and are walking the straight and narrow path that leads to life eternal.

During the six hundred years, from Buddha to Jesus, spiritual light was increasing, and Friend Schrodes is right in ranking the teachings of Buddha second to those of Jesus.

Both of these great teachers opened to the people a "Path, which the vulture's eye hath not seen: The lion's whelps have not trodden it, nor the fierce lion passed by it."

"Enter the path," said Buddha to those who would be his followers, (among these were some of his nearest relations,) when he returned from the wilderness, enlightened, illumined and all animal passions subdued.

"Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it," said Jesus.

In all the ages that are passed, how few there have been, who have entered the straight and narrow way and turned neither to the right nor to the left, but kept onward and upward until they have reached the heights for which they started.

Few, by the discipline brought to bear upon their daily lives, have found their spirits purified, all selfishness eradicated and every evil passion subdued, but that it can be done has been proved by loyal souls.

If Friend Schrodes will visit Mt. Lebanon, N. Y., East Canterbury, N. H., even our little home at Sabbathday Lake, Me. or any of the Shaker Societies, he will find people who lift up their voices in denunciation of war and all the evils of the day and also of the night.

It is not because their number is so small that they are not heard. The multitude have blinded their own eyes and stopped their own ears. They, will not see, they will not hear.

*Sabbathday Lake, Me.*

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### THE NEW DAY.

*By Isabella McLeod.*

SHINE out, O glorious sun of truth  
And usher in the day  
When all mankind shall brothers be,  
And equal rights bear sway.  
  
When tramping, needy workers  
Of God's fair fruitful land  
Will by a Moses guided  
In triumph take their stand.  
  
A stand for life and liberty.  
For justice, truth and right,  
And not for sordid millions  
Gained through oppression's might.  
  
When sturdy honest toilers  
Need never suffer dearth,  
But find in hours of plenty  
Sweet peace upon the earth.  
*Mt. Lebanon, N. Y.*

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### DIETETICS.

*By Martha J. Anderson.*

THE life-blood as it courses through the body, building up waste tissue, vitalizing and vivifying the constituent elements of the animal organism tells us by its varied manifestations, whether it is composed of good or poor material. If bone, brain and muscle are strong and vigorous, we may conclude that they receive their proper aliment; if the osseous structure is frail,

the nervous system weak, and the muscular fibre incapable of sustaining labor and fatigue, then is the cause apparent—insufficient nutrition.

In order to ensure a perfect state of health, the digestive organs must be in good condition, for the nourishment of the body is dependent on the healthful action of the stomach. Thorough mastication greatly aids the gastric fluid in the assimilation of the food, which after it passes into the intestines in a state of chylification, is taken up by the lacteals and the thoracic duct, and conveyed in a fluid state to the heart, thence to the lungs, where it becomes oxygenated, and chemically changed, prepared as fit material for constructing the house we live in.

The primary elements contained in food, are oxygen, hydrogen, carbon and nitrogen; the combination of these in different apportionment, makes the variety in the animal and vegetable kingdoms. A certain amount of each is necessary for structural purposes, but nitrogen is essentially one of the flesh forming ingredients; some carbon is needed for warmth, but an excess of carbonaceous matter clogs the machinery of the human system, and superinduces disease, which in its various manifestations, is the effect of the accumulation of foreign matter, and the effort of nature to rid the body of it. Oxygen and hydrogen also act an important part in carrying forward the great processes of physical construction.

The result of chemical analysis proves, that the common idea that animal food being more nutritious than vegetable is false. "It is the stimulating property of meat which has led to the impression that it is more nourishing than a vegetable diet." There are no nutritive properties in fat; like sugar, and other concentrated articles, it is purely carbonaceous.

Persons who for many years have been accustomed to a certain regime, find it difficult to change, especially if they depend on the stimulus of a flesh diet, which they mistake for strength. Children inherit the vitiated appetites of their parents for food as well as alcoholic drink, and meat eating has much to do with the abnormal thirst for liquor.

"One of the strongest proofs of the radical impropriety of man's feeding on flesh, must be that which is armed with the fact, that the human body invariably withers and perishes most miserably when constantly confined to it. It cannot be denied that a diet consisting exclusively of fruit and farinaceous matters is favorable to the constitution." That flesh is unsuitable for human food, has been insisted on by philosophers of all ages.

Celsus affirms, "that much animal food induces premature old age—decrepitude and disease." The ancient athletes who were fed much on flesh, were said to be the most stupid of men; Diogenes said, when asked the cause, "It is because they are wholly formed of the flesh of swine and oxen."

Atilla, the king of the Huns, a cruel and blood-thirsty monarch, devoured large quantities of meat. It was said of him that he never knew the taste of bread, while Appolonius, the pure souled humanitarian, lived on bread and

drank water only. Who can judge how much the diet affected the extremely opposite character of each.

Nomadic races need more land to supply them with the fruits of the chase, than do the peasantry of those civilized countries who gain a livelihood by tilling the soil. Indeed, perfect scientific agriculture would limit a man to a very small tract of land from which to obtain needful food. The laboring classes of almost every nation are obliged to live simply, and their very necessity is their physical salvation, and in them lies the hope of the perpetuity of the race. Americans as a rule are a nation of dyspeptics; meat three times a day, hot biscuit, lard-crusted pie and strong tea destroy the digestive apparatus and create a host of nervous invalids.

Helen Campbell, in her charming New England story, "Some Passages in the Practice of Dr. Martha Scarborough," makes the doctor say some plain and caustic things in reference to the health-destroying diet of the descendants of the Pilgrim Fathers. Our ancestors knew something of privation and want, but in this age of reckless extravagance, even among the poorer classes, perverted appetites are pampered, and "sugar, starch and fat" enter largely into the regime of the masses.

A highly wrought, nervous temperament which predominates among the Americans, needs nutritive, but not stimulating food, the former is found in fruits, grains and cereals,—the best gifts of Mother Earth; yet how sad to think that even these are turned into body and soul ruining beverages, and thousands more of God's rich acres are wasted with the raising of the obnoxious tobacco plant,—the nerve shatterer and blood poisoner of the people in this so-called enlightened age.

God in his beneficence has made abundant provision for the feeding of all his children without the slaying of animals. We are in the ascending scale of evolution, from grosser to higher forms of life. The time cometh when "He that killeth an ox will be as he that slew a man."

The yet unwritten law of the New Earth, shall give to every man a heritage, "He shall sit under his own vine and fig tree," eating the fruits thereof in peace, each living in harmony with his neighbor, while the nucleus of the New Heavens will be formed of the more progressed portions of humanity, who shall gather together in heavenly communism, obeying the leadings of the divine in all things pertaining to physical and spiritual life.

"Then shall they not hurt nor destroy in all God's holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." —Isaiah, xi., 9.

*Mt. Lebanon, N. Y.*



SOME individuals strive to build themselves up on the ruins of other people's character.

*M. J. A.*

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## Correspondence.

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UNION VILLAGE, OHIO. May, 1895.

THERE is a little precept which has been handed down from generation to generation, from time almost immemorial. It is a very simple precept, a child can understand it, and yet it is one of the most important, all-comprehending precepts that was ever uttered. If it had always been obeyed, no war would ever have been possible, no persecution for religion's sake, or any other sake, would ever have been perpetrated on the earth, no moneyed aristocracy would ever have ground the faces of the poor, nor sent hundreds and thousands of poverty-stricken wretches out of the world, through the ghastly portals of suicide. Peace and plenty, comfort and health would have long since brooded in silence over the world, and the voice of sorrow, contention and strife been hushed forever. The good and righteous spirit of man, would have impressed the universal current of thought, and the terrible cyclone and drouth, famine and plague would never have been. The pinching economies of the poor by which they eke out a mere existence and which give no opportunity for higher aims and satisfactions, would have never blasted the fate of the masses. Slums, charities, infirmaries would never have been needed, and would never have existed. No animal would ever have had to be sacrificed to the voluptuous gluttony of man. Jealousy, revenge, cruelty and extortion would never have been heard of.

But alas! We have heard this little precept sounded in our ears, iterated and reiterated, almost ever since man existed on the earth, and it is continually repeated day after day up to this very moment, and yet how very few hear it and how infinitely fewer, heed it. How is it that we are so unmindful of it, when we see misery, squalor, sickness, and suicide on every hand? It would seem we are almost insane, when we must know there is a safe and salutary remedy, when we know that we might see smiling contentment on every side and happiness among all creatures, those below, as well as on, and above our own plane.

A little serious inner thoughtfulness and meditation every morning, would place every individual in a mood of mind which would enable him or her, to so regulate their conduct as to obey that little precept, and if every one would avail himself of this facility and be governed by the suggestions of conscience in the matter, the present status of horror brooding over the earth, would be followed by the immediate advent of the long looked for Millennium. O! that the whole earth would hearken to the voice of the "Son of man" and come to judgment on the merits of this one little precept. The whole face of nature and of grace would undergo a change so wonderful, that all pres-

ent conditions of society would be instantly metamorphosed and struck with joyful wonder and praise and thanksgiving to God.

In view of such magnificent and astounding results, you will of course want to know what can be the form and character of this wonderful precept? Here it is "Thou shalt love thy neighbor as thyself." Is that hard to understand? is it unreasonable? is it impractical? is it unjust? By no means. It is not so hard, or half so difficult as a contrary policy, and yet how very slow we are in adopting it into our theory and translating the theory into our practical life. O what a strange medley of contradictions man is! Do let us for Heaven's sake, turn about and revolutionize this world of ours, why not make of it a heaven instead of a hell as it now is, owing to our constant violation of this simple precept? Echo answers "Why not?"

OLIVER C. HAMPTON.

MENTONE, ALA. JUNE 21, 1895.

DEAR ELDER HENRY;—In the June MANIFESTO was a letter from C. G. Reed, of Mt. Lebanon, containing matters of vast importance to those of obscure vision. A medium of unquestioned integrity who lives in our neighborhood, read Brother Reed's letter at my solicitation, and although somewhat prejudiced against the Shakers, consented to try for a view of the Florida enterprise with an eye single, so to speak, to the spiritual side of the work.

He passed down the east side of Florida for a distance, thence inland to the place of the temporal operations of the colony in Osceola Co. His view of the plantation was brief. Immediately a cloudy pillar, glistening and pure white was presented to his view. Its base rested in the center of the colony's possessions. He was impressed that it reached from earth to heaven. He says it was heavenly and beyond his powers of true description.

So far as I know no one has anything against the above medium whose name is Henry Mason. He says this letter contains no false impressions so far as he is concerned.

Yours for a life as pure as the cloudy pillar.

E. B. GILLETTE.

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### CHARITY.

*By Fidella Esterbrooks.*

CHARITY is an ethereal substance, so light that it may not be seen by natural sight, yet so powerful as to still a battle cry.

As oxygen, entering a room filled with poisonous air, quietly and invisibly changes it, filling it with life-giving properties; so the sweet breath of charity, if allowed to permeate the spiritual atmosphere, disperses the poisonous germs of ill-will, and gives new strength and nourishment.

The standard works define charity as love, liberality. Shakespeare says, charity is, "Gently to hear, kindly to judge."

The faithful teacher and minister of Christ's doctrine, Paul, says, "Charity suffereth long and is kind." In no manner, we think could a truth be placed more plainly and forcibly. "Charity suffereth,"—not alone in enduring great trouble and hardship, but by its power the unkind word, the frowning look, or despicable act, can be divinely borne. All the "thousand littlenesses," which make up the sum total of existence, it suffers, and suffers "long."

"Charity suffereth long, and is kind." In the last three words is found the key-note of charity; strike this and others will follow, to form a beautiful harmony. For the frown it gives an answering smile, for unkind words a forgiving reply, for those around us always a lenient spirit, being slow to judge evil, and quick to throw its mantle over sin. Charity and love are one and inseparable. Where charity finds an abode, love will soon follow.

How can we repeat the Savior's divinely given prayer, "Forgive us our debts, as we forgive our debtors," and harbor unforgiving thoughts for those around us. We would not wish to judge unkindly were our own to be weighed by the same measure, yet the rule is applicable. Many miracles have been performed, and martyrs bravely met death, by the strong power of faith. By hope, others have borne privations and afflictions, to the laying down of their lives, cheerfully. But we are told, that greater than faith and hope, is charity, for by it we may suffer and forgive.

Let us then, diligently search for this priceless jewel—charity, remembering that without it we are nothing, and our faith, void; but with it we are everything well armored to fight for the Lord.

*West Pittsfield, Mass.*

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### ILL TEMPER.

*By Lucy S. Bowers.*

ILL temper is one of the worst passions of the human mind even in its mildest form, and when fully and freely exercised becomes disgraceful and despicable in the extreme. In this breathing and beautiful world, filled as it were, with the presence of the Deity, and fragrant with incense from unnumbered altars of praise, it is almost impossible to conceive how an element so painful and base as this, could find a place even for a moment of time. To be angry in any degree is to sin. The command is, "Let not the sun go down upon your wrath."

Following are a few quotations from authors of past and present time, who have denounced in meaning terms the evils of ill temper. If any of them were guilty subjects, their fault condemned and confessed became at least

half redressed. We can all agree in the truth of their sayings, learn the lessons which they present, and exercise them practically upon our own lives.

It was Cumberland who, comparing ill temper, put it in the superlative degree, he said,—

“Of all bad things by which mankind are curst.”

“Their own bad tempers surely are the worst.”

Webster felt likewise, when he wrote,—

“There is not in nature

A thing that makes man so deformed, so beastly

As doth intemperate anger.”

Dean Swift said,—“Our passions are like convulsion fits, which make us stronger for the time, but leave us weaker forever afterward.”

Marcus Antonius expressed the same sentiment long ago in the following,—“Consider how much more you often suffer from your anger and grief than from those very things for which you are angry and grieved.”

“If anger proceeds from a great cause,” said Jeremy Taylor, “it turns to fury; if from a small cause, it is peevishness, and so is either terrible or ridiculous.” Clarendon likens angry and choleric persons to thunder and lightning, ungrateful and unsociable, being in themselves all storm and tempest; but quiet and easy natures are like fair weather, welcome to all.

Still another condemnation appears in the words of Johnson who said,—“The round of a passionate man’s life is in contracting debts in his passion which his virtues oblige him to pay. He spends his time in outrage and acknowledgment, injury and reparation.”

“An angry man is again angry with himself when he returns to reason,” says Publius Syrus. This is true with all who care for reputation, morals or character; who care for the angelic development of their souls; it is the spirit of conviction and repentance that is able to correct all the wrongs of human life.

Anger blinds the moral vision, numbs every sense of propriety, and disgraces the individual over whom it gains control. It is as desperate as a furious and frightened horse which, when under way, still plunges along till its force is spent and pain and suffering become a consequence.

Cotton likened it to “intoxication, which like that of grape, shows us to others, but hides us from ourselves, and we injure our own cause in the opinion of others, when we too passionately and eagerly defend it.”

It is impossible that any of enlightened mind or conscientious principle should willfully or willingly allow themselves indulgence in such wanton ways, or at any time so far to forget themselves as to be easily ignited into a flame of feeling by offences or circumstances be they ever so annoying; or in any way to approve it; for it is a terrible enemy to gentle peace and happiness. Neither power, place nor condition fortify the soul against the upheavals of the lower animal nature; the superior faculties in man, divinely

inspired, must dominate and overcome in every state and stage of his existence, otherwise there is no salvation. The great and the wise; artists, poets and even musicians whose souls it would seem must live in the realm of ceaseless harmony have given themselves up to these abnormal feelings, and many becoming victims to their deadly discharges have fallen to rise no more.

It is dreadful to contemplate but it is true that on the throne and in high places it has burned like the fiercest fire, and found the most fuel. It has opened many a gloomy pit with its murderous hand when in a moment of frenzied passion thousands have been condemned to die, often guiltless and without trial.

It is the despoiler of home loves, the destroyer of friendships, and is often a fatal injury to the health of those who yield to its influence.

Whoever finds ill temper among his spiritual foes, should seek earnestly and sincerely to be filled with the power of God's love, which is the germ of moral excellence; the fullness and completeness of all the excellence of God, and is able to help us to rise above the imperfections to which we are all more or less subject. Our greatest heroic aim should be to control and conquer, not nations and tribes and persons, but ourselves. Said the ancient Dhammapoda, "If one man conquer in battle a thousand times a thousand men, and if another conquer himself; he is the greatest conqueror." Conquer thyself! till thou hast done that, thou art a slave in bondage more than that realized under unjust despotic law.

It is wise to be moderate. "Moderation is the silken string running through the pearl chain of all virtues." It is virtuous to be forgiving, "Never does a human soul appear so strong as when it foregoes revenge and dares to forgive an injury." It is Christian to be patient. "How poor are they who have not patience," who hath it not is out of possession of his soul. All the words of Jesus teach self-denial, and the lives of all good men and women testify to the virtue of an humble spirit and a well governed mind.

*Mt. Lebanon, N. Y.*

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### ENVY.

*By Julia M. Lincoln.*

**A**MONG the many vices inherent in the human heart, there is none perhaps, which yields more unhappiness, unrest and dissatisfaction than envy. Like a rank weed, which springs up and destroys the growth of valuable plants, so is this evil, if left to become deeply rooted in the heart; it saps the life of those noble virtues that should adorn the Christian character.

Envy is an outgrowth of selfishness, and springs from the love destroying elements of pride, deceit and covetousness. Where one of these evils

exist the rest are close by, cramping the mind and blinding the perceptions of the soul to such an extent, that it observes the good and true in others, only to repine, and sorrows at their prosperity and success.

One wisely said, "Base envy withers at another's joy, and hates the excellence it cannot reach." What a true expression this is of the condition of a selfish, envious heart.

The proud and arrogant man sees another who possesses a stronger intellect, greater abilities in art, science and literature, or is the owner of larger wealth, or who has more advantages in many ways than himself, the fires of envy are kindled, and burn with an almost quenchless flame, consuming divine qualities of love and generosity that belong to a brotherhood of peace and good-will.

All have not equal capacities; all could not reach the perfection of the skilled architect, sculptor, artist or musician, yet each one fills a niche in the structure of life; each one is important in the duties that he should fulfill; therefore we should be content with the small gift that is ours, nor let the arrows of envy wound the hearts of those who do better and greater things than we are capable of doing.

We have but to read history, to know that this loathsome evil has, in ages gone by, ruled the hearts of mankind, and caused largely the strife, dissension and confusion among them. Ruler against ruler, and nation against nation, have been impelled by this inward foe to war with one another, causing desolation and destruction where beauty and abundance once reigned. Are not these lessons applicable to the present time? Was it not envy that prompted Joseph's brethren to cast him into a pit in the wilderness, and then sell him to the Egyptians, that they might see no more of him? It was the same evil motive that controlled the hearts of the Jews and stirred them to hatred against Jesus because of his goodness and humility, and envy that was consummated in his crucifixion.

Many promulgators of the truth, philosophers and scientists have been condemned to torture and death, by those who were actuated by this vice. The generous, noble, unselfish heart untainted by envy and its accompanying evils, is ever rejoicing in the attainments and excellencies of others, is happier when a friend wins than when he fails, and is always content with his position though humble.

That spiritual man Prof. Henry Drummond, once wrote: "Only one thing, truly, need the Christian envy,—the large, rich, generous soul which envieth not." One seeking to build up rather than pull down the good character of others, for the spirit that undermines, is the most treacherous form of this despicable evil. How much better and happier mortals would be, if they would work by the rule of love which "envieth not," which thinketh no evil, and lives and toils for the good of all.

*Mt. Lebanon, N. Y.*

## BE NOT DECEIVED.

IT is highly necessary for every one who wishes to accomplish any kind of work, either mental or fysical, to be thuroly assured that they hav not been deceivd by false representations or by the following of a shadow to their own ruin.

When the Apostl Peter admonisht his brethren to "be ready always to giv an answer to every man that asketh a reason of the hope that is in you," he evidently was quite wel assured of their ability to meet the demand. That he had no hesitancy in giving this advice is evident from his own testimony. "Blessed be God who hath begotten us unto a lively hope, to an inheritance incorruptibl and that fadeth not away." Such an assurance was no matter of guess work, but wel understood.

Very few bodies of pepl would be likely to form themselvs into societies without being certain to sum extent that the combination would prove to be advantageous to the individual as wel as to the body as a whole. In the acceptance of these religious dogmas, with the vared theological views that ar to form the basis of this new commonwelth or society, a careful analysis is made of sum Scripture texts, which no dout, appear reasonabl as wel as Scriptural, and upon which they must act in order to obtain the anticipated results.

That there ar a large number of religious sects, is very natural, as there ar a large number of pepl from whom to form these religious bodies. If the forms and ceremonies, or the general belief of one party ar especially singular or even peculiar, it is no argument against them, and the next in order may stand in a corresponding position so soon as they becum actors, and the first party becum the ones to criticize.

The Apostl was not slow to lern this fact, when he went among either the Jews or the Greeks. Their religious belief was old and the Christian order became to the Jews a sad stumbling block, which belief they would not accept. God had calld them his sons and for hundreds of years had manifested himself to them, and it was not strange that they should stumbl on the appearance of the Galilean whose very simplicity of dress and preaching they were ready to condemn.

When the intellectual and worldly-wise Greeks were confronted by the Christians, they at once turnd as from a system of foolishness and gave an off hand dismissal to the whole affair. By the mass of mankind the utterance of disbelief or condemnation may be an easy matter as it requires neither education nor even common sense, and the setting aside of

one party by another, ads no beneficial quality to the self-constituted judges, and has no force to harm those who are accused.

There are men in the world who are called the one idea men. Their church is the only church, and without its pale is everlasting death. Their God is the only true God, and they worship him on the murderous field of battle; in the accumulation of mammon for individual selfishness and in the mazes of sensuality. They have accepted a passage of Scripture which confirms them that it has redeeming features. Any light thrown upon this passage except from their own tallow candle, is at once severely ignored.

Fortunately the privileges of a free country are open to all and we are at liberty to accept or reject any plan that may be presented to us. In our own case we think we are consistent followers of our accepted guide, the Lord, Jesus Christ. His mission was in the interest of a spiritual relation, and his disciples were to deny themselves of all ungodliness and every worldly lust. All the selfish relations of the worldly order were held in their legitimate place, while the example and the testimony of Jesus and his disciples carried them into a higher sphere and into a spiritual element.

It is a pseudo Christianity that has thru sofistry and selfishness most thoroughly amalgamated the gospel truth with pagan philosophy, and sown it broadcast thru the world.

Religious communism has its active, life principle in the advent of the carpenter's son, the man of Galilee, the divine Teacher, the son of God. Direct from him we have this remark, "The son of man hath not where to lay his head." He had no selfish home and no private interest in any property, and yet no one for a moment would suppose that he was deprived of his food, or a suitable place for rest at night.

Jesus and the twelve disciples formed the first Christian community in which their lives and all that they possess was consecrated to God. The mine and thine system of selfishness has arisen at a later date, and largely obscured the light and truth of the testimony of Jesus.

Peter's declaration that was evidently spoken under the full responsibility of the cross of Christ opens to us the order which had been established for the evangelizing work,—"Behold, we have forsaken all to follow thee." It was not a special matter of faith, but an active work; not a fractional surrender of a few things, but it was to forsake all. Peter was a married man, and the narrator is so explicit as to state that Peter's wife's mother was sick, and this relation warrants the Christian in saying that the Apostles were married men, and that it was a feature of the

Christian church. However, Peter's inventory of earthly treasures may possibly have been as follows ;—A faithful, loving wife ; A comfortable house by the sea shore ; Two well furnish'd boats on the sea of Galilee ; some excellent fishing nets and a good stock of provisions.

Now the question arises,—Did Peter mean what he said or was he tinctured with the spirit of Ananias ? Matthew tells us that Peter left his nets to follow Jesus, and that would imply that he also left his boats ; but Peter more to the point, has said, “Behold, we have forsaken all. What does Peter's inventory of all that he possest include ? That he forsook the whole is agreeabl to his statement.

Jesus had at an earlier date informd his disciples that if they would follow him in the regeneration, they must forsake all the relations of the old Adamic order and count only those as Brethren and Sisters who gave their lives “to do the wil of God,” and Paul emphasizes this by ading, “Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.”

It must be a very unobservant mind that can project a statement so at variance with fact as the following ;—“The Shakers can find no authority for their system of Community life.” Henry Ward Beecher once remarked, that a person would see things corresponding to the color of his glasses, and certainly sum glasses must be very defective when everything becums so sadly distorted as to confuse all history, all Biblical authority and all common sense.

As witnesses for the truth it wil be wel for us as Believers, to live in such a manner that every one may “show the same diligence to the full assurance of hope unto the Lord.”

H. C. Blinn.

☞ We are without a page of music this month, as it has not reached us in season for insertion.

WHEN the dews of inspiration fall upon the heart, the lips can no more refrain from speaking beautiful words, than can the flower refuse to send up incense after the refreshing of a summer shower. L. Staples.

LOVE is a flower of rainbow hue,  
Nurtured by heavenly light and air ;  
And trust is but the deathless dew,  
Keeping its leaves forever fair.

M. M. F.

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## THE MANIFESTO.

AUGUST, 1895.

## OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,  
EAST CANTERBURY,  
MER. CO., N. H.

## TERMS.

One copy per year, postage paid	.75
" " six months, " "	.40

## NOTES ABOUT HOME.

## Mt. Lebanon, N. Y.

## Average of Weather at Mt. Lebanon.

## June.

Thermometer.	Rain.
1894. 68.9	1.4 in.
1895. 70.53	5.5 in.
Highest Temp. during this mo.	90 above 0
Lowest " " " "	48 " "
Number of rainy days	" 10
" " clear	" 12
" " cloudy	" 8

C. G. Reed.

## July, 1892.

"WHILE the earth remaineth seed-time and harvest, cold and heat, summer and winter, day and night shall not cease."

This promise given so long ago, still remains fulfilled in the beautiful variety of our temperate zone, for which we are ever grateful.

The strawberry season with its abundant and delicious harvest has passed too quickly; but the heavily laden currant bushes, the clusters of ripening raspberries

and well grown blackberries and dew-berries, show the regular progression of summer. Cherries are plentiful and of such a variety that the season lasts about six weeks.

It is said "He who plants a tree plants a hope." This being so we can readily see the hopes which have actuated the inmates of our home to provide so bountifully for their posterity; these hopes never wane, for we were delighted in walking about in the fruit orchards to find no vacant places. Noticing in particular so many young and thrifty peach trees, we learned that Br. James Glass had set out one hundred and twenty from pits planted last Autumn.

Our district school closed the 21st of June, and showed a record of thirty-two weeks divided into three terms, during the school year. This with our opportunities for an industrial education gives us who are young, advantages for which we are deeply grateful.

On the 20th of June a company of twenty,—including horses and carriages—enjoyed a pleasant day at Lake Queechy. Selecting one of the longest days with "not a ripple on the wave nor a cloud in the sky" it was a full day of pleasure. Previous to starting we prepared the ingredients for our ice cream and on arriving at the lake we found that the motion of the carriage during a three mile's drive was just sufficient to produce our coveted delicacy without further trouble. Taking a pleasant ride with an ice-cream freezer is quite an improvement on the usual turning of the crank.

We are much pleased with the addition to our family of Sister Sarah Neale from Watervliet, N. Y., who is appreciated for her own intrinsic worth; she is also interested to fill the vacancies left by our Florida pioneers.

Daisy Wells.

## North Family.

July, 1895.

Not at all from a lack of interest in our monthly, were our Home Notes for its

last issue withheld; but with regret we found that we were too late.

At this writing we are in the fullness of cherry harvest. Brethren and boys are busy gathering the fruit, while Sisters are preparing the same for the Pittsfield market and for home.

The rains are proving beneficial to fruit and vegetables and with a combination of sunshine, faithful, untiring toil with hoe and cultivator, the husbandman may look forward to bountiful crops.

A few weeks ago we were more than pleased to meet beloved Eldresses, Joanna Kaime and Eliza Stratton, from Canterbury, N. H.

We have also held short, but sweet converse with other dear Sisters from New Hampshire.

On the 21st ult. a company of Sisters left home to enjoy the hospitality of gospel kindred at Enfield and Canterbury, N. H. They returned on the 5th inst. greatly benefited, and laden with messages of enduring love and friendship, that they bore from souls who are rich in spiritual growth and life, to which our hearts earnestly responded. On the 26th ult. another company of four Sisters left us for a short but profitable stay with friends at Watervliet, N. Y. From them we learn that there is a growing interest among young people at that place, in the maintenance of gospel life and principles.

Public services have been open for several weeks. Although there seems to be a spiritual dearth, inside as well as outside of our Order, yet we feel assured that the spirit is working among us to awaken and redeem; there is a silent, but powerful concentration of forces, a baptism that will soon come down upon us and prepare us for the great work of the coming time.

We must live in the spirit if we would be fruitful in righteousness, and keep our hearts ever open to receive that divine inspiration, which always comes to those who are aspiring for higher and better conditions of life. We have bright hopes for the future, and are working patiently and fearlessly in the cause of virgin purity,

not for the few, but for the many whom the spirit will in due time prepare for the great work of salvation which is, indeed, the hope of the race.

Julia M. Lincoln.

### Shakers, N. Y.

North Family.

July, 1895.

THERE is no division of labor that seems to give the pleasure and satisfaction of being able to enjoy its productions fresh as they are gathered, like that of the agriculturist and horticulturist, although at present the economic conditions of human society are making him bear proportionately more than a just share of the burdens of life; However we are "looking up through the clouds to the sunlight of heaven, and will continue thus, believing that out of the confused and trying conditions of the present will come a time that will permanently gladden the spirits of those who are honestly laboring to evolve better conditions.

As we write we hear the booming of cannon from the different towns around us in their celebration of the glorious Fourth, giving thanks for the great liberty they are enjoying. (?)

At present we are having fresh vegetables from the garden. It makes us forget the labor necessary for their production, when we witness the pleasure of those who share these benefits, and as the natural is but the material reflection of the spiritual and eternal; so when that labor and anxiety needed to develop the fruits of the spirit has passed into the realm of forgetfulness, nothing but the joy and satisfaction in their possession will remain.

By legislative enactment our town has been divided and the old and historic name of Watervliet has been changed to Colonie.

During the last week of June we enjoyed a visit from Sisters Catherine Allen, Agnes Lee, Sarah F. Bodine, May Rulhansen of the North family, Mt. Lebanon. They brought with them that precious treasure appreciated by every one who is

seeking the higher life; garnering the fruits of the spirit through obedience to the teachings of the divine life.

On the 11th inst. Sisters Isabell White and Louie Bussell from our North family at this place left home for a visit to Mt. Lebanon.

We feel like exclaiming, "O how swiftly time is passing!" and may it be improved to our spiritual benefit! It seems but yesterday when the gladsome sound of "Happy New Year" was ringing far and near, and we have already passed the meridian of the year. We hope it has brought pure enjoyment and solid comfort to every faithful Zion traveler and may the protecting care of the Divine Fatherhood and Motherhood rest upon all faithful ones who are laboring to uplift humanity from those conditions that deprave, into the presence and light of the truth, is the humble prayer of your brother in the cause.

*Hamilton DeGraw.*

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### Harvard, Mass.

July, 1895.

WHEN the mind is filled with good and pure thoughts, and the hands with pleasant work, time flies so unconsciously that we do not realize its flight till it is past. We live in a busy world, but whether good or bad depends on how we make it. Good lives show that we have found the happy side of this world, and speak the loudest in favor of a Christian life.

We have been abundantly blessed with rain, and now if kind Nature will give us two or three weeks of sunshine we shall be doubly grateful.

We had a good fulfillment of the promised seed-time; have had green peas, and other vegetables since the 20th of June. The drought injured our potatoes so they are unusually late this season. Now harvest time is at hand; our hay crop is better than we anticipated, though not equal to that of last year.

We have not as large a crop of herbs as usual owing to the failure of the seed to

germinate. We are raising no fruit at present.

We ever strive to keep our hearts attuned with gratitude and prayer, and in obedience to the commands of the apostle John, be like little children in loving one another.

*Marcia M. Butlard.*

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### Enfield, N. H.

July, 1895.

We can but echo the sentiments expressed in Sister Catherine Allen's offering to the June No. of THE MANIFESTO.

Surely, all the years we have given to a life of self-denial must have had a tendency to enrich our minds with a goodly development of solidity and intelligence of a Christ-like type, and it is our duty to utilize these powers for the best good of humanity.

It would seem to be a senseless assertion to declare that certain cherished ideas were absolute and unchangeable, for nothing is so except truth, substantiated by personal experience and the evolutions of nature.

Turning the reflector of memory backward, we see that by the removal of old conventionalities and useless ceremonies, there has been wrought out larger human qualities that enrich and brighten Christian life. In every progressive movement are experiences both bitter and sweet, teaching lessons of truth which blossom into deeds of righteousness inasmuch as the aim is to benefit mankind.

We are pleased to add to the record of our Society history, the pleasant visit we have enjoyed with Sisters Marin Blow, Jane Cutler, Cecelia DeVere, and Lydia Staples, also Brother Ezra Stewart, representatives from the North family of Mt. Lebanon. Such events give a flood of thought that bring friends near, and convince us that the company of the pure in heart constitute the joys of Heaven. We would that there were more of such pages of remembrance.

Harvesting of hay in full operation, and proves to be of excellent quality. Elder William Wilson who is interested in bee culture, has been successful in enlarging his colony from three to nine hives. We hope they may increase an hundred fold as we regard honey profitable as food and merchandise.

With renewed love for all, we hope an impetus will stir Zion to new movements to spread her God-revealed truths, while those who have taken hold of the plough of progression, press nobly on not looking back to view the stones of impediment unearthed in their onward march for justice and truth.

*George H. Baxter.*

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### Shaker Station, Ct.

June, 1895.

THE Apostle says, "Let the peace of God rule in your hearts, and be ye thankful." True peace within is gained by denying self. Thousands are seeking for peace which they never find, in worldly pleasure. If we follow Christ we shall be partakers of his peace which he gives unto those who walk in his footsteps. The command is to let peace rule in our hearts; therefore we should not despair as though it were unattainable. Peace reigns with the virtuous and true. "Come ye out from among them and be separate," applies to those who are true and faithful, with peculiar force.

THE MANIFESTO is a messenger of good things in our home, it seems to make life brighter and happier.

"Each one should have a grand ideal, and seek to attain it. We may waste all our life waiting for the opportunity which may never come; but since little things are always claiming our attention, let us do them, from a great motive,—human good."

"The first newspaper advertisement appeared in 1652.

More poultry keepers make one dollar of profit on each hen than double that amount. It requires experience to produce great results. Better begin it small; go it slow; not expect much with little. Rather the reverse. Sick or ailing hens may be fed on scalded milk and boiled rice.

*Daniel Orcutt.*

### South Family.

July, 1895.

How lovely all nature is at the present time. July is beaming with splendor in every point of view, inviting to an enjoyment that bespeaks the spirit of worship and gratitude that our land is the land of freedom of thought, and of religious liberty.

The Fourth is past with its noisy demonstrations. Here at the South family we enjoyed a pleasant picnic on our own grounds; tables beneath tents well filled with good things. About twenty partook of the refreshments, and expressions of mirth and pleasure ruled. The young people passed the time with games, etc., but the rain came a little too soon and we were driven to the house for shelter.

Haying has commenced, but the weather has been unfavorable the past few days. Fruit trees are looking well and good crops of peaches and pears are expected. Apples will be better than was feared after the three severe frosts in May. Corn and potatoes are in good growing conditions and look exceedingly well. Tomatoes are of better growth this season than at any previous year. Our thanks shall be given to Him "from whom all blessings flow," for the continued bounties that we daily share.

We recently enjoyed a delightful visit with some gospel friends from Canaan, and received strength and blessing. Associations of this character are always fraught with good to the recipients. The present is the time to accept the blessing which we need.

*Maria Witham.*

## Sabbathday Lake, Me.

July, 1895.

THE historic day of which we promised to tell you in the last MANIFESTO, is now of the past: The Dedication of the Maine State Building, and the Centennial of the Rickers in Poland.

As the preparations were not completed, the event was postponed until Monday, July 1st. It was a perfect day, so much so that it seemed to have been made for the occasion. Some of our people were present as we received a kind invitation.

The principal speakers were our two State Senators, Hale and Frye. In the course of his speech Sen. Hale apostrophized the building and said to it: "Stay right where you are and thank the Lord that you are out of Chicago. You ought to feel like a man who has just emerged from an election riot in the lower streets of New York City and has launched himself into the placidity of a Shaker meeting here in the state of Maine."

All the buildings were decked with red, white and blue bunting; flags floated in the breeze while the band played the national airs at intervals.

The time occupied by the speeches was two hours. The guests were then served with a sumptuous, free dinner, the menu for which cost the proprietors \$87.00.

We fared with the rest and also made good sales.

The half of home interests and blessings can not be told, but the links of love and gospel friendship forged in our little eastern Society, help to strengthen and lengthen the chain of our union which encompasses all our Zion homes.

Ada S. Cummings.

## Union Village, O.

June, 1895.

MAY came in hot and dry, and continued much the same throughout the month, affording little encouragement to the gardener. Asparagus and rhubarb afforded but scant supplies to our table. June has

done better, copious showers bringing forward vegetation finely. Peas, asparagus and new potatoes, have appeared during the past week upon our well supplied table. Berries, and later a fair crop of cherries have added their crimson beauty and luscious juices to the feast. Corn is growing finely; wheat is almost ready for the reaper, and our crop of barley is already cut and thrashed.

Situated as Union Village is, in one of the richest if not the richest valley in the world, it seems almost superfluous to say we have an abundance of the fruits of the earth.

"Our peace is like a river, and our fountain of blessing full and running over;" individual happiness however depends upon the degree of health, wisdom and consecration of the individual.

If I had taken as much pains in writing my last home notes as in this, the type would not have made me say, "snug days and wintry ways," instead of "sunny days and windy ways," as the manuscript was intended to read. But "the most unkindest cut of all," is the "forceful dreams," whatever they are; even the critics declare they can not imagine. But "fearful dreams" anybody can understand, having had them when living a sinful life; but a "forceful dream" is surely a new invention.

Watson Andrews.

## Sanitary.

## FOOD.

THERE is in the May number of the Phrenological Journal an article by J. G. Stair, M. D. on "Manufactured Foods" that is well worthy a careful perusal.

While the health of an individual depends so largely upon the food that is eaten from day to day, it becomes not only necessary but also an imperative duty to exercise a great deal of care, in the selection of those articles of diet, that are obtained for the general nutrition of the system.

Food in its natural state may generally be determined so clearly that the fear of injury may be quite slight, but that which has been manipulated by a manufacturer may not be so easily determined.

"Careful investigation by the Department of Agriculture has shown that most of the canned goods in the market contain salicylic acid and sulphites as preservative materials, and that these substances decidedly lessen the digestibility and wholesomeness of these articles of diet. All goods cannot in this be found to contain traces of lead, which is of course a poison to the human system."

The Dr. says, "There is no dependence to be put in any food product which cannot be examined and tested without a chemist, and daily with one's own eyes."

To live and learn seems to be quite essential at the present time, and to learn speedily seems to be equally necessary especially if we expect to keep pace with the microbe family. "A microbe, has found that very pretty ice, transparent and seemingly clean, may contain more than seven times the amount of organic matter which is safe for drinking purposes, and even half a million microbes to the teaspoonful. Ice is a great luxury, even a necessity for this season, but since we can seldom know its source or purity (or rather impurity) the better way is to avoid letting it melt in or come in direct contact with our beverages."—*Dr. Foote's Health Monthly.*

Good medical authority says that oatmeal is one of the best of foods.

"There is an inestimable blessing in a cheerful spirit. When the soul throws its windows wide open, letting in the bright sunshine and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspeakable power of doing good. To all the other beatitudes may be added, 'Blessed are the joy makers.'"

The fruit diet curbs ostentation and luxury, and makes it possible for rich and

poor to feed more alike. As such pure foods come into vogue, the passions will be better controlled and cruelty and war will become sooner impossible. As we cease to be carnivorous, we shall "let the tiger die" within us. Then sensuality will be kept in check, crimes of violence will greatly diminish, while disease will be largely prevented.—*W. S. Manning in The Temple of Health.*

#### GOOD MANNERS.

By Frank Theobald.

As a Christian society, professing to follow Jesus the Christ, it should be our aim to cultivate those attributes to morals and good manners, that marked his character, and which always denote the noble man or woman.

True courtesy should not be used by us merely as a surface-wash to be put on when entertaining special friends, but it should be universally given; as the manners of persons are the criterion by which the moral and religious life may often be judged.

"As the twig is bent, the tree inclines."—So it is with the human mind, if in early life, children are taught to respect virtue wherever found, and above all to respect themselves, they will be quite sure to develop an amiable obliging character. It is sometimes remarked that, "Good manners should be the religion of childhood." This is very true, but mature years do not justify the forgetting of those simple kind courtesies which so enrich life and beautify the Christian man or woman.

A violation of the law of kindness at any age is subject to the law of condemnation. Good breeding should characterize our daily lives.

I think the American Nation lives too fast, hence the social part of their lives, is lost sight of in the hurry and worry to accumulate those treasures which perish with the using. Press of business, or want of proper time is but a poor excuse for self-cultivation.

Passing along life's journey, I have ob-

served that virtue surely pays, and that the willing kindness rendered as opportunities offer, are as threads woven into the fabric of our lives, and as we enter into that rest which is promised to the faithful, I have no doubt our satisfaction will be just in proportion as we have followed Christ in scattering the seeds of truth, justice and true courtesy.

Enfield, N. H.

### EXCHANGES.

THE "COLLEGE INDEX" is published monthly by the Student's Publishing Association of Kalamazoo, Mich.

"THE DIOCESE OF ALBANY" is edited by Rev. J. N. Marion of Johnston, N. Y. It is published in the interest of the Episcopal church and the Rt. Rev. William Croswell Doane is the present Bishop.

"HUMAN NATURE" is published in San Francisco, Cal. and edited by Prof. Allen Haddock. It is devoted to Phrenology, Physiognomy, Health, Medical and Social Reform.

"THE PARISH RECORD" is published in Nashville, Tenn. in the interest of the church of the Advent.

"THE GOSPEL MESSENGER" is published in Syracuse, N. Y. in the interest of the Diocese of Central New York.

"THE MENTAL WORLD" is a beautiful paper of 16 pages. It is Edited and Published by A. M. Prentice of Chicago, Ill. Its advent into the world very pleasantly reminds us that "Advanced Thought, Scientific Achievements, Spiritualism and Psychical Research" demand more attention by those who are interested in the wonderful presentations which are fast coming before the world.

[Contributed by Nancy Dowe.]

### STRENGTH FOR TO-DAY.

STRENGTH for to-day is all that we need,

As there never will be a to-morrow;  
For to-morrow will prove but another to-day

With its measure of joy and sorrow.

Then why forecast the trials of life

With much sad and grave persistence,  
And wait and watch for a crowd of ills  
That as yet have no existence?

Strength for to-day; what a precious boon  
For earnest souls who labor,  
For the willing hands that minister  
To the needy friend or neighbor.

Strength for to-day, that the weary hearts  
In the battle for right may quail not,  
And the eyes bedimmed by bitter tears  
In their search for light may fail not.

Strength for to-day on the down-hill track  
For the travelers nearing the valley,  
That up, far up on the other side,  
Ere long they may rally.

Strength for to-day, that our precious  
youth  
May happily shun temptation, [sun  
And build from the rise to the set of the  
On a strong and sure foundation.

Strength for to-day in house and home  
To practice forbearance sweetly;  
To scatter kind words and loving deeds,  
Still trusting in God completely.

Strength for to-day is all that we need,  
As there never will be a to-morrow;  
For to-morrow will prove but another  
to-day,  
With its measure of joy and sorrow.

—Selected.

"If you would make yourself unhappy it is one of the easiest things in the world to bring about. The art of being miserable, though an art not taught in our schools, is not one without method, and may be pursued until the person following it has fully acquired it. As a first step in the art, start forth in the world with the single, unbending purpose to live for self and for self alone. This rule is important, and rightly put into action, makes it more easy to follow out the later provisions. With this thought in mind, always seek the best of everything for self.

Make it a rule to occupy the easiest chair in the sitting-room, and failing to secure it, keep thinking how uncomfortable are all other chairs in which you are compelled to sit. If there is an errand or any oth-

er trifling duty to discharge, be sure to put it on others; or if necessity demands that you yourself do it, grumble during the whole time occupied with it at the indolence of everybody else. At table, if there is some dainty tidbit of insufficient quantity for all to partake, strenuously endeavor to secure this, and feel miserable if you are so unfortunate as to fail.

Seeing a friend with finer clothing than you possess, think how much you should like to dress as finely, if not just a little bit better. In the every-day affairs of life, if another possess a grander home and has more money to spend than yourself, keep constantly wishing you were in his place, brood over it and let discontent and covetousness rule in mind and spirit.

By doing all this, you will be in a fair way to be continually unhappy and what is more you will make many other people unhappy."—*Selected.*

[Contributed by Eldress Harriet Goodwin.]

#### MOTHER ANN.

By Charles Elwood Foster.

*This name was given to a rocky profile at the end of Eastern Point, Mass.*

"O MOTHER ANN." Above the sea!  
With ferns and asters at thy feet!  
Hast thou not e'en a nod for me,  
Nor smile, thy summer friend to greet?  
  
Why seeks thy face the rising sun?  
Spyest hope there for a better day?  
Or future conquests, to be won  
When yonder clouds have passed away?  
  
No answer comes:—calm, cruel, cold,  
Her eyes the skies forever scan;  
Earth's secrets surely she must hold  
While silent watch keeps "Mother Ann."

Unmindful of the breaker's roar,  
Or storm winds play with scattered spray;  
On rugged, lonely Eastern shore  
She's eastward looking night and day.

—*Boston Journal.*

Whoso keepeth his mouth and tongue,  
keepeth his soul from trouble.

#### THE EASY ROAD.

By the road of "By-and-By"  
Stretching on forever,  
One who travels comes at last  
To the house of "Never!"  
Very tall, and very high,  
Iron barred securely,  
Those who enter find themselves  
Guarded very surely!

"By-and-By" 's an easy road;  
Through soft fields and mosses,  
No high hills, no sandy soil,  
Anywhere it crosses  
If hard places come between,  
Round them it goes winding,  
Very slowly leading on,  
Smoothest travel finding!  
  
Looking on ahead, one sees  
But a soft mist showing,  
While on either side the scene  
Ever fair is growing.  
But there comes an end, some day,  
Where one sees forever,  
Dark and grim the iron gates  
"Of the house of "Never!""—*Selected.*

#### GAINING GROUND.

By Catherine Allen.

We had read with great interest the account of the revival of the Woman's Suffrage Association, and our hearts went out in sympathy and blessing to all workers in the Cause, therefore it was a pleasing and interesting occurrence when at our doors appeared a modest and intelligent young woman bearing a book for petitions, in which she solicited the names of all who were interested in the movement, and of suitable age to register in favor of Woman's Suffrage.

She had been commissioned to this work by the Rev. Theodore Harris, Pastor of the Congregational Church of New Lebanon, who in visiting our homes became much interested in our religious views and practical reforms, especially in vegetarianism to which he became a convert, and very deeply was he impressed with our system of social and industrial economy, based

upon the recognition of the equality of the sexes, and resulting in the practical solution of many of the knotty problems of the day. He therefore rightly believed that although our Societies would on no account give votes for, or become connected with any political party, we would gladly avail ourselves of the Right of Petition in giving support to any cause for the furtherance of liberty, justice and truth. Therefore, although it was the busy season of house cleaning and seed sowing, appreciating the worth in possession among ourselves as an Order of that which this movement would eventually secure for humanity at large, both Brethren and Sisters gladly enrolled their names among the petitioners, believing that when attained, Woman's Suffrage will be a prime factor in securing her freedom from all man made restrictions, giving her an equal voice with him concerning all the laws by which she is governed.

Every true and intelligent woman will give her strength in this direction as a means to an end—that end the uplifting not only of woman, but of man. Together they have been degraded, together they must rise. Of little moment is civil liberty compared to that love of chastity which inheres in the nature of every true woman. To those who realize the debasement and thralldom to sensual passions to which man and woman alike are bound, no boon will be so highly prized as that which will be granted to woman through correct civil laws; rights of her being, body and soul! Thus will she be freed from that galling slavery which more than anything else retards the progress of the race.

When the ballot is hers, woman will be swift to legislate to the effect that man shall be obliged to conform to the same moral standard as herself. Purification of the social life of the sexes is of the greatest importance for two reason: first, that their present corrupt state is the primal cause of all sin and misery, for thus the very fountains of existence are poisoned, entailing diseased conditions of body and mind upon future generations. Sec-

ond, that in this perversion lies not only the cause of every other evil—by the creation of false appetites and unjust systems in other departments of life, but the dissipation of those vital forces which give energy, strength of will, and the power of self-denial, without which no reform can be accomplished in the individual or the community. As a matter of science and physiology it is well understood that by the conservation of these life forces, those higher faculties of mind and soul are developed through which the divine spirit of truth can operate for the redemption of the race.

*Mt. Lebanon, N. Y.*

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#### ACROSTIC FROM PROVERBS.

*By Flora Appleton.*

In all thy ways acknowledge Him and He shall direct thy paths.—iii., 6.

Whoso loveth instruction loveth knowledge.—xii., 1.

In the house of the righteous is much treasure.—xv., 6.

Love not sleep lest thou come to poverty.—xx., 13. [17.]

Let not thine heart envy sinners.—xxiii.,

Better is a little with righteousness than great revenues without right.—xvi., 8.

Even a child is known by his doings, whether his work be pure and whether it be right.—xx., 11.

The fear of the Lord is the instruction of wisdom and before honor is humility.—xv., 33.

Remove far from me vanity and lies.—xxx., 8.

Understanding is a well-spring of life unto him that hath it.—xvi., 22.

Enter not into the path of the wicked and go not in the way of evil men.—iv., 14.

*Enfield, N. H.*

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To forgive and treat kindly our enemies is their best reproof, and how calmly can the conscience rest that forgives or rescues a fallen brother or sister.

## Books & Papers.

In the July number of "THE JOURNAL OF HYGEO-THERAPY" is found a very interesting article on The Physiological and Scientific Basis of Religion by T. V. Gifford, M. D. Every influence that can assist in the unfolding of the mind of man in regard to a better moral or physical life is a friend to humanity.

Other articles are to be found in the same number, that are of great value to the thoughtful reader. Dr. T. V. Gifford & Co.

Kokomo, Ind.

"O, will he paint me the way I want,  
As bonny as a girlie,  
Or will he paint me an ugly tyke,  
And be d—d to Mr. Nerli!  
But still and on and which ever it is,  
He is a canty Kerile.  
The Lord protect the back and neck  
Of honest Mr. Nerli."

This, one of the last verses ever written by Robert Louis Stevenson, is in reference to the portrait of himself, which is given to the public with his verse for the first time in the July COSMOPOLITAN. The lines might have come from the pen of Burns, and are imitable in their way. The portrait was declared by Stevenson himself, to be the best ever painted of him. In this same number of THE COSMOPOLITAN Rudyard Kipling tells an Indian story, to which Remington adds charming illustrations; Mrs. Burton Harrison makes a serious study of New York society in "The Myth of the Four Hundred," and Kate Douglas Wiggin contributes a story of one of the most delightful of Welsh retreats. THE COSMOPOLITAN was with this number reduced to ten cents per copy, and as a consequence, notwithstanding its large edition, it was "out of print" on the third day of publication.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for July is a beautiful number. All will want it. It contains an interesting phrenograph of Walter Damrosch by Edgar C. Beall, M. D. including several portraits of this remarkable musician. The benefits of phrenology to the preacher by Rev. N. F. Douglas, Chinese Cruelty by Arthur H. Lee.

Then follows a welcome sketch of Phrenological Biography by Mrs. C. F. Wells which brings to our notice, our universal friend Rev. Geo. S. Weaver.

Where are we, by H. S. Drayton, M. D. A study in conceit by the Editor. Everybody will be pleased with Precious Treasures by Prof. Sizer, with its beautiful, true to life and instructive illustrations. The Science of Health bristles with information on subjects near to the public mind. In short, hasten to procure a copy and enjoy the excellent reading with us.

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FRANK LESLIE'S POPULAR MONTHLY for August is a brilliant midsummer number. It is a beautifully and elaborately illustrated work of some 130 large, quarto pages. The extended Index includes not less than thirty-four interesting articles and on such a varied list of subjects that every one, young or old, will be amply compensated for obtaining the number. Even those who do not care to read all that is published, will find a fund of information and a great deal of pleasure in studying the beautiful illustrations.

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"There is a time to laugh," says the wise man, and in the "Diary of the Rev. Solomon Spittle" in No. 18 of H. L. Hastings' Anti-Tobacco Crusader, which has just come to our table, we recognize and heartily welcome a new departure in dealing with the tobacco problem. We have had the heavy artillery. Call out now the reserve force—the light infantry of fun and ridicule. Statistics and scientific facts are all useful in their way,—nay, indispensable, but often a good laugh does more to shake the foundations of an evil custom or a vicious habit. Every tobacco-using pastor should be presented with a copy of this book, that he may see his own portrait; and the tobacco-using deacon or Sunday School superintendent should not be forgotten. Send ten cents to H. L. Hastings, 47 Cornhill, Boston, Mass., for a copy. You will find it just the thing to circulate. On quantities, special terms will be given to tract distributors, churches, temperance and reform clubs and Sunday schools.

## Deaths.

Eliza Davis, at Second family, Mt. Lebanon, N. Y. July 12, 1895. Age 73 years, and 5 mo.

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